UNIVERSITY OF ILLINOIS
URBANA

THE Blessed Estate

Of them that die in the Lord,

Opened in a

SERMON

At the FUNERALS

Of Mistress *Jane Blackwel*, Wife of Master *Elidad Blackwel*,

Pastor of *Andrew Undershaft*, *LONDON.*

By *Tho. Manton*, *B. D.* Minister of the Gospel at *Covent-Garden.*

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UMI

To my Reverend, and much Beloved
Friend and Brother
Mr. *Elidad Backwel*,
Preacher of Gods Word at *Andrews Undershaft*,
LONDON.

SIR,

I Have at length sent you the Copy of the *Sermon*, Preached at your Wives Funerals; dispose of it as you shall think good, either to your *Closet* or the *Press*: My *Judgment* is for the former, but my *Affection* will not suffer me to oppose, if you resolve upon the latter: If it may be any allay of your sorrow for your *great loss*, or of any use to the Publick, I shall not repent of the Transcription of it. This I may say with modesty enough, That the Subject is *useful* and *proper* to the occasion. At the Interment of my *godly friend*,

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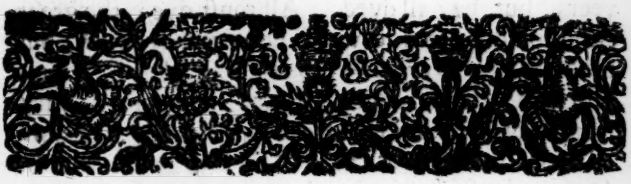
who had so long waited on my Ministry with *savor* and *profit*; what could I insist upon more seasonably, for your comfort and mine own, then the *Blessedness of those that live and die in the Lord?* Now the Blessing of the Lord go along with this Discourse, whatever becometh of it; and make up this great breach to you, with the more abundance of Spiritual Refreshings. Which is the unfeigned desire of

Sir,

Your true Friend
and Fellow Servant
in the Lords Work

THO. MANTON.

Rev.



Rev. 14. 13.

And I heard a voice from heaven, ſaying unto me, write, Bleſſed are the dead, which dye in the Lord, from henceforth, yea, ſaith the Spirit, that they may reſt from their labours, and their works do follow them.

THe chief wiſdom of a man is to *live well*, and *dye well*, to live *godly*, and dye *bleſſed*; the ſame corruption of nature that makes us unwilling to live well, makes us unwilling to dye; To *forſake our corruptions*, and *go out of the world*, are both diſpleaſing to fleſh and blood; therefore we need to be preſt often both to the one, and the other, for the one maketh way for the other.

Upon this occaſion I know not a more ſeaſonable Argument; in Autumn, when we ſee one leaſe, or a few leaves fall, we conclude the reſt will follow afterwards; every Funeral ſhould put us in minde that our death is not far off. Some of us have cauſe to expect the *next turn*: *Old men* in Scripture account are *as good as dead* already, *Heb.* 11. 12. Thoſe that lived longeſt, dyed at laſt: *Enos* lived 905, *Kenan* 910,

Seth 912, *Adam* 930, *Jared* 962, *Methuſelah* 969 yeers, but they all dyed. All muſt dye; the great care ſhould be to dye well; none can dye well, but thoſe that *dye in the Lord*, for they are *bleſſed*; ſo it is proclaimed from heaven. Every divine truth comes from heaven; but ſome are more ſolemnly proclaimed from thence; as the *mortality of man*, and the *bleſſedneſs of the dead*; the mortality of man, *Iſa.* 40. 6. our affections are againſt the thought of that. *The bleſſedneſs of the dead*, in this place, againſt which carnal reaſon oppoſeth Nature will ſo hardly believe that the dead can be bleſſed, that we need *a voice from heaven* to confirm it,

The context ſpeaks of many troubles to try the patience of the Saints; now the comfort propounded is the bleſſed eſtate of the departed; the worſt that wicked men can do to the Saints, is but to help them the ſooner to heaven.

In the words obſerve a *Preface*, and a *Doctrine*; The preface ſhews it is a matter of weight: here is a *voice from heaven*, and a command to *write* for the more aſſurance, an open publication.

2 In the Doctrine you have an *aſſertion*, and an *amplification*; in the *aſſertion*, the *qualification*, *the dead which dye in the Lord*; the *priviledge*, *are bleſſed*. In the *amplification* you may obſerve, 1 The ſeaſon [ἀπ' ἄρτι, from henceforth].

2 The confirmation [*ſaith the ſpirit*] the Holy Ghoſt maketh Affidavit: ——

3 The *parts of this bleſſedneſs*, which are two; a *releaſe*, and a *reward*; a *releaſe*, [*they reſt from their labours*] a *reward* implyed [*their works follow them.*] Death to the godly is not onely an *end of miſery*, but a *beginning of glory* and *happineſs*. Philoſophers could

could look upon it as the end of misery; but Christians look upon it as a beginning of Glory and happiness.

Because I shall not be able to discuss *the amplification*, let me open some of the Circumstances.

[ἀπ ἄρτι, *from henceforth*]. Those that *dyed* in the Lord in former ages were blessed; but these times did require this singular comfort, because of the dreadful persecution, and that from those who carryed the name of *Christians*: Now saith the Holy Ghost, not onely those that suffered by *heathens* are blessed, and counted the *Lords Martyrs*; but those that suffer also under *Pseudo-Christians*. Some indeed carry it in another sense, as if it were said, before Antichrist can down, it will cost the Church such a world of trouble, that from henceforth you will count the dead happy, as being taken *from the evil to come*, Isa. 57. 1. Others thus [from henceforth] that is, after salvation offered to the Gentiles in the Gospel, the dead shall be known to be happy; as the Apostle saith, that 2 *Tim.* 1. 10. *Life and immortality is brought to light in the Gospel.* Others apply this [from henceforth] to the time of their death, as if the Saints were here asserted to be immediately happy upon their dissolution. But I think the first Exposition most simple and genuine.

[*Rest from their labours*] troubles, services, the *labours* of their callings, the *troubles* of their condition. The godly are taken away *from evil*, and the wicked are taken away *to evil*. From glorifying and serving God they never rest, but from wearyness in serving God, from weakness, sin, and distraction.

[*Their works follow them*]. As it is said of wicked men, *their iniquity shall finde them out*. We carry nothing out of the world with us but the Conscience and comfort of what we have done for God; their

wealth doth not follow them into the other world, but their *works* do.

Doct. The point which I shall prosecute is the assertion of the Text; *That they that dye in the Lord are in a blessed condition.* I shall inquire,

1 What it *is to dye in the Lord?* 2 Shew you how they *are blessed.* 3 Whence it is that they who dye in the Lord, are sure to be in a blessed condition.

1 What *it is to dye in the Lord* [ἐν κυρίῳ] may be rendred *for the Lord*, or *in the Lord*; as *Ephes.* 4. 1. *Paul a prisoner in the Lord*, we render it *of the Lord* or *for the Lords sake.* 1 Thess. 4. 16. We render, *the dead in Christ* shall rise first, and ver. 14. *those that sleep in Jesus.* Which is to be preferred? I answer, neither is to be excluded; whether a godly man fall as *a peace-offering* or as *a burnt-offering*, he is still in a happy condition.

[To dye in the Lord] may relate either to the *cause* for which; or to the *state* wherein, or to the *manner* how *we dye.*

1 *The cause* for which we dye. So the Martyrs dye *in the Lord* or for the Lords sake; and are *blessed of God*, though it may be *cursed of men.* The Text relates to the time of *Antichristian persecution*, when usually they dyed *excommunicate* or *accursed* by the Roman Synagogue. God hath a special regard to his Champions that *love not their lives to the death.*

2 *The state*, wherein we dye; so *to dye in the Lord* is to dye in the favour of God; in a state of peace with him as members of Christs mystical body; they dye in the bosom of Christ; *sleep in Jesus.* 1 Cor. 15. 18. are reconciled to God in and through him. There are two notable expressions which I shall commend to you upon this occasion; One is in the 2 *Pet.* 3. 14.

3.14. *That we may be found of him in peace*; To dye before the quarrel be taken up between us and God, that is ſad. When a Town is ſurprized by force, they that are taken with their weapons in their hands, dye without mercy; but bleſſed are they that dye in peace. The other is in the 2 *Cor.*5.3. *that I may not be found naked.* To be ſummoned to come before God, and to have nothing to cover our nakedneſs, that is ſad; it ſhould be our care to be wrapt in Chriſts *righteouſneſs*; that is the beſt ſhroud for a dying Chriſtian.

3 As *to the manner*; they are ſaid to dye in the Lord, who dye in a gracious manner; it much concerneth us and the glory of God that we dye well; a Chriſtian is not onely to *live* to the glory of God, but to *dye* to the glory of God, *for living and dying we are the Lords*, Rom.14.7,8. As to the manner [*to dye in the Lord*] ſignifyeth. 1 *Our perſeverance in communion with him*, to continue our bleſſed fellowſhip with Chriſt to the death and in the death. Into the Vineyard, *Mat.* 20. Some were called ſooner, ſome later, but all continued to the end.

Eliſha would not leave his maſter till he was taken from him into heaven. So till all be finiſhed, we ſhould follow our work cloſe. *Let us take heed* (ſaith the Apoſtle) *leſt we ſeem to come ſhort* (*Heb.* 4. 1. As we ſhould not *come ſhort*, we ſhould not *ſeem* to come ſhort. *Enoch* lived a long while, but all that while he walked with God, 365 yeers, a long age, but ſpent in communion with God! *Gen.*5.22. 2 It implies the ſolemn actings of grace at death, the Scripture takes notice of *the laſt words* of Saints. 2 *Sam.* 23. 1. the laſt words of *David.* Death is a ſpecial ſeaſon wherein to make uſe of Grace; of *faith, love, zeal, and obedience.*

1 Faith. *Heb.*11.13. *All theſe dyed in Faith*; it is not

not enough to *live by Faith*, but we muſt alſo *dye by Faith*. This is a Grace always of uſe on this ſide the Grave; in the other world there is no need of it, when we come to injoyment, Faith ceaſeth; at death it doth us the *laſt office*; we ſee what it is then to put the ſoul into Gods keeping. 2 *Tim.* 1. 12. *Luke* 23.46. *Act.* 7.59. Then do we dye in faith, when we can reſign our ſouls to God, and ſend our bodies to the Grave in hope. While we are alive, we finde it harder to depend upon God for daily bread, then for eternal life, for herein faith is put upon a preſent tryal; but when we come to dye, the ſtrength of our confidence is tryed about the bleſſed recompences. This then is to dye in the Lord, when we can look beyond the *grave*, and within the veil, into the glory of the world to come.

2 *Love*; In our readineſs and willingneſs to be with Chriſt, *Phil.* 1.23. *I deſire to be diſſolved and be with Chriſt*. The *Spirit and the Bride ſay come*; now God takes you at your word, and you draw back, Let him be afraid to dye, that would not go to Chriſt.

3 *Zeal for Gods glory*; It is the laſt time you can do any thing for God in the world; put in a word for him; commend him to thoſe about you; as *Jacob* doth the Mediator, or the *Angel of the Covenant*, of whom he had ſuch experience in the courſe of his pilgrimage, *Gen.* 48.16. and *Joſhua* 23. *Joſh.* 14. *I am going the way of all the earth, and you know in all your hearts, and all your ſouls, not one thing hath failed of all the good things, which the Lord your God hath ſpoken*; all is come to paſs, not one thing hath failed thereof. Words of dying men are of moſt efficacy and authority, as being ſpoken out of all their former experience, with *moſt ſimplicity*, without ſelf-ſeeking;

or

or finiſter ends, with *moſt ſeriouſneſs*; for men entring upon the confines of Eternity, are wiſer and more ſerious; it is no time to dally and diſſemble at the laſt gaſp; ſpeeches of living men are *ſuſpected* of partiality to their preſent intereſts; or *neglected* as having no weight in them; but the ſpeeches of dying men are ſolemnly obſerved; therefore *Joſephs* brethren to ingage him the more, urge him with his fathers dying charge, *Gen.*50.16. *Thy father, when he dyed, ſaid* &c. Men, as they are returning πρὸς τὸ πρόγονον θεῖον to the *original Divinity*, as *Plotinus* ſpeaks, are ſuppoſed to be more divine, and therefore their dying words are much regarded. Put in then a word for God; an Amen to the Promiſes. Carnal men cannot honor their Principles when they dye; the world fails them, when there is moſt need, *Job* 27 8. *what hope hath a hypocrite, when God comes to take away his ſoul?* When they are going out of the world, then they fall a complaining, how the world hath deceived them; but a Chriſtian when he dyes, he may honor his Principles; commend the Promiſes; give an account of the faithfulneſs of the Mediator; and *plead* for God at the laſt gaſp.

4 *Obedience.* A Chriſtian is not to dye like a beaſt, to be *meerly paſſive*, his ſoul is not *taken away*, but *yielded up*; there is a reſignation and conſent on his part. A carnal man *ſuffers death*; but a *Chriſtian gives up the Ghoſt.* The Scripture uſeth this diſtinctneſs of ſpeech concerning them, as concerning the wicked, *God takes away their ſouls*, Luke 12. 19. *Job* 27. 8. they would fain keep them longer; but the Lord puts the Bond in ſuit, and per-force they are dragged into his preſence; but now death to the godly, it is a *ſweet diſmiſſion*, Luke 2. 26. When they ſee the

the will of God, they hold out no longer; their ſouls are not taken away, but yielded up to God:

Thus you ſee Grace ſtands by us, when all things elſe fail; it makes us live with comfort, and dye with comfort. When wealth fails, Grace fails us not. So much of the firſt queſtion.

2. How they are bleſſed. They are *preſently bleſſed* upon the departure of the ſoul out of the body; but *more bleſſed* at the general Reſurrection of the juſt.

1 Preſently the ſoul is where Chriſt is; carryed by Angels to Chriſt, and by Chriſt preſented to God, as the fruit of his purchaſe. That the ſoul is where Chriſt is, appears by that of *Phil.* 1.2,3. *I deſire to be diſſolved and be with Chriſt*, to be with him in glory; otherwiſe it were *a loſs*, not *a happineſs* for St. *Paul* to be diſſolved; it is a ſorry bleſſedneſs to lye rotting in the Grave; and onely to be eaſed of preſent labours; for Gods people are wont to reckon much of their preſent ſervice and enjoyment of God, though it be accompanyed with troubles and afflictions. *Paul* was in a ſtraight, and he ſaith it was [πολλῷ μᾶλλον κρεῖσσον *much more better to be with Chriſt*] A ſtupid ſleep without the injoyment of God is not much more better then our preſent condition, but far worſe; what happineſs were that to be in ſuch a condition, wherein we do nothing for God, injoy nothing from God? Surely *Paul* would never be in *ſuch a ſtraight*, if this *drouſie Doctrine* were true, that the ſoul lyes in ſuch an unactive ſtate of ſleep and reſt till the Reſurrection. This is to be no more bleſſed then ſtones, and inanimate creatures, that feel nothing. Again *Luke* 23 43. *This day ſhalt thou be with me in Paradiſe*, ſaith Chriſt to the good thief. Some to evade

evade that place, refer [σήμερον] to [λέγω] as if it were, *I ſay to them this day*; but the pointing in the Greek Copies contradicts it, as alſo the ſenſe of the place, [σήμερον, this day] anſwers to the Thieves [when thou ſhalt come into thy kingdom]. Chriſt promiſeth more then he asks (as God doth uſually abundantly for us *above what we can ask or think*); He hath reference to Chriſts words to the High-Prieſt; the Son of man ſhall come in his glory; now ſaith Chriſt, I will not defer thy deſire ſo long, for preſently ſhall heavenly joys attend thy ſoul. Others ſeek to evade it by the word [Paradiſe] it is a *Perſicke word*, but uſed by the Hebrews for Gardens and Orchards, and by alluſion for heavenly joys; and poſſibly the alluſion might be taken not from the delights of an *ordinary Garden*; but from *Eden*, or that Garden in which *Adam* was placed in innocency. That by *Paradiſe* is meant *heaven*, and not thoſe *ſecreta animarum receptacula & beatæ ſedes*, ſome ſecret places for the repoſe of ſouls departed, which ſome of the Fathers fancyed, appeared by *Pauls* expreſſion in the 2 *Cor.* 12.4. ſpeaking of his rapture, *I was (ſaith he) caught up into the third heaven*, which he preſently calls *Paradiſe*. Well then, out of the whole we may conclude, that the ſouls immediately upon their departure out of their bodies are with Chriſt. Again it is ſaid *Luke* 16.22. *The beggar dyed and was carryed into Abrahams boſom*, preſently, in the twinckling of an eye, or turning of a thought. Thus it is with the Saints, which is a great comfort; when we come to dye, in a moment Angels will bring you to Chriſt; Agonies of death are terrible, but there are joys juſt ready; and as ſoon as you are looſed from the priſon of your body, you enter into your eternal reſt, the

soul flyeth hence to Christ. Once more; as the wicked are in their final estate as soon as they dye, and therefore they are called [*the Spirits now in prison*] 1 Pet 3.19. so do the godly injoy their glorifyed estate as soon as they dye; [*the spirits of just men are made perfect*] *Heb.* 12.24. How can their spirits be said to be perfect, if they lye onely in a *dull sleep* without any *light*, *life*, *joy*, *delight*, or act of love to God?

2 They are compleatly blest at the Resurrection; what their blessedness shall be then, we cannot now know to the full; we shall understand it best, when the *great voice calls us to come up and see*; Onely because *our ear hath received a little thereof*, let me endevor to lay it before you. In *blessedness* there must be 1 A *removal of all evils.* 2 A *coacervation*, and *compleat presence of all goods.*

1 A *removal of evil*; as long as the least evil continues, a man is not blessed, onely *less miserable. Haman* had all things that a carnal heart could wish for; he guided the affairs of 127 Provinces; onely he wanted *Mordecais* knee; therefore he saith, *all this avails me nothing. Ahab* had the kingdom of *Israel*, and yet falls sick for want of *Naboth's* Vineyard. In engines of war, if one peg be missing, or out of order, all stops. In the body of man, if one humour be out of order, or joynt broken, it is enough to make us ill at ease, though all the rest be sound and whole: so if if there be the *least evil*, a man cannot be a compleat happy man. Well then; from this blessed estate of the dead in the Lord, All evil is removed. Now evil is twofold; either of *Sin* or *Punishment*: In heaven there is neither.

1 To begin with *Sin*, that is the worst evil; affli-

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ction is evil, but it is not evil in it ſelf, but onely *in our ſenſe and feeling*; but ſin is evil whether we feel it, or no; it is worſt when we feel it not. 2 That is evil which ſeparates from the chiefeſt good, Affliction doth not ſeparate from God; it is a means and occaſion to make us draw neer to him; many had never been acquainted with God, but for their afflictions; but ſin ſeparates from God, *Iſa.* 59.2. Your iniquities have ſeparated, *&c.* Let a man be never ſo loathſom, yet if he be in a ſtate of grace, he is dear to God; the Lord takes pleaſure in him; though he ſhould be rough-caſt with Ulcers and ſores in a priſon, yet God will *kiſs him with the kiſſes of his mouth*; there is nothing loathſome and odious to God but ſin. This grieves the Saints moſt, *Rom.* 7. 23. *Oh wretched man that I am*, &c. if any man had cauſe to complain of afflictions, *Paul* had; *in perils often, in perils by Land, in perils by Sea, in perils by enemies, in perils by falſe brethren, whipped, impriſoned, ſtoned*; but he doth not cry out, *when ſhall I be delivered from theſe afflictions*, but *this body of death*; *Luſt* troubled him more then *ſcourges*; and his *captivity to the Law of ſin*, more then *chains* and *priſons*. This is the diſpoſition of the Saints, they are weary of the world, becauſe they are *ſinning here*, whilſt others are *glorifying God*; not onely that they are *ſuffering* here, whilſt others are *injoying God*. A beaſt will forſake the place where he hath neither meat nor reſt; Carnal men, when they are beaten out of the word, have a fancy to heaven as *a place of retreat*: but that which troubles godly men is their ſin; well now, in Heaven there is no ſin; there is neither *ſpot* nor *wrinckle* upon the face of glorifyed Saints, *Eph.* 5.27 They were once as black as you; but now Chriſt

presents them to God, as a proof of the cleansing vertue of his blood; there they are freed from all sin; here with much adoe we mortifie our lust, and yet nature will be ever recoyling; as the *Ivy in the wall*, cut it never so much, it will be breaking out again: it is much here if the *Dominion* of sin be taken away; there *the being* of it is abolished; the glorifyed Saints displease God no more, and are freed from all the *immediate and inseparable consequences of original sin*; from *distractions in duty*; here love is not perfect, and therefore the soul cannot be fixed in the contemplation of God, and that is the reason of wandring thoughts; but there the heart cleaves to him without stragling; *from pride*, which lasts as long as life, and therefore called *pride of life*, 1 Joh. 2.16. we cannot have a *revelation* now, but we grow proud of it, nor an *influence of grace*, but it lifts us up, 2 *Cor.* 12.2 there is a worm in Manna; but there, when we are *most high*, we are *most humble*. Christians, is not this a *blessed hope*, that tells you of a sinless state, of being like Christ for purity and holiness? 1 Joh. 3.2. *We shall see him as he is, for we shall be like unto him*: What is it that you have struggled with and groaned under all your lives, but sin? Now that is blotted out, when *the days of refreshing come*. And as there is *no sin*; so there are *no temptations*; In *Paradise* there was a *tempter*, but not in *heaven*; Satan was long since cast out thence; and the Saints fill up the vacant rooms of the Apostate Angels: the world is a *place of snares*, a valley of temptations; it is the *devils circuit*; where did he *walk to and fro* but in *the earth?* But into *heaven nothing enters that defiles*. Rev. 21.27. No Serpent can creep in there. Christians, lift up your heads, you will get rid of sin and displease God no more; here

here we cry, *Lord deliver us from evil*; and there our cries are heard at the full; Grace *weakneth* ſin; but Glory *aboliſheth it*; and old *Adam* is left in the Grave never to riſe more.

2 The next evil is the *evil of affliction*; whatever is painful and burthenſom to nature, is a fruit of the fall; a brand and mark of our Rebellion againſt God; therefore *affliction* muſt be done away as well as *ſin* if we be compleatly happy. As in hell there is *an evil*, *an onely evil*; a *cup of wrath unmixed*, without the leaſt temperament of mercy; ſo in heaven there is *happineſs* and *onely happineſs*; *ſorrow* is done away as well as *ſin*. it is ſaid, *he will wipe all tears from their eys*. The afflictions of the ſoul are gone; there are no more *doubtings of Gods love*, nor *ſenſe of his diſpleaſure*: here though we are pardoned, and the *wound* be cured, yet the *ſcarrs* remain. As *Abſolom* could not ſee the Kings face, when he was reſtored; in wiſe diſpenſation God ſometimes hides his face from us; we need to be dyeted and to *taſte the vinegar and the gall* ſometimes, as well as *the honey* and *ſweetneſs*. The world is a *middle place* ſtanding between *heaven* and *hell*, and therefore hath ſomething of both; a mixture of pleaſures and ſorrows, both good and evil are to be received from the hand of God; but there *there is fulneſs of joy for evermore*. *Pſal.* 16. 11. here we complain that the *candle of the Lord* doth not ſhine over us with a like brightneſs, but there our Sun remains in an eternal high-noon; without clowds and the ſhadows of this night. The afflictions of the body are done away; heaven is a *happy ayr*, where none are ſick; there is no ſuch thing there as *Gowts* and *Agues*, and the grinding pains of *the ſtone*: The body here is called *a vile body*, Phil. 3. 21. as it is the *inſtru-*

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ment of sin and the *subject of diseases*; we have the *root* of diseases in the soul, and *the matter* and *fewel* of diseases in the body, peccant humors and principles of corruption; as wood is eaten out with worms that breed within it self, so are there in our bodies principles of corruption that do at length destroy them; but there we are wholly incorruptible. Yea, because *deformity in the body* is a monument of Gods displeasure, one of the inconveniences introduced by *Adams* fall, it is done away; the bodies rise in due proportion; whatever was *monstrous* or *mishapen* in the *first edition*, is corrected in the *second*. And for *violence without*, heaven is a quiet place; when there are tumults in the world, God is introduced, *Psal.*2. *as sitting in the heavens*; a quiet posture. There is nothing to discompose those blessed spirits; the company of wicked men is a burthen; *Lots righteous soul was vexed with it*, 2 Pet.2.7. but there they are *bound hand and foot and cast into utter darkness*; as when men will not be ruled, they are sent to prison: here the children of God are subject to a number of infirmities *hunger*, *thirst*, *nakedness*, *cold*, *want*; but there we have a *rich inheritance* as well as *a glorious*, *Eph.* 18. the distinctions of *poor* and *rich*, as understood in the world, do not outlive time, we have enough of *true riches*, which is eternal glory, and the full fruition of God: *Labour* ceaseth, though there be a continual exercise of grace; all things rest when they come to their proper place; so do those which dye in the Lord; we still serve God, but without *wearines*: yea, we are freed from the necessities of nature, *eating*, *drinking*, *and sleeping*, to which the greatest Potentates are subject; though they are exempted from *hard bodily labour*, they are not exempted from the *necessities of nature*;

ture; *meat is for the belly, and the belly for meats*; but *God ſhall deſtroy both it and them*, 1 Cor. 6. 12. The uſe of meats, and of the ſtomach, and of the belly is aboliſhed; it is a piece of our miſery, that our life is patcht up of ſo many creatures, as a torn Garment is pieced and patcht up with ſupplies from abroad; here the *ſheep* or the *ſilk-worm* afford us cloathing; the *beaſts* of the earth and *fiſh* of the Sea ſerve for food, and all to ſupport a *ruinous fabrick*, ever ready to drop about our eares; but then we are above *meat* and *drink* and *apparel*; *nakedneſs* will be *no ſhame*, for *glory* will ſerve inſtead of *a robe*; and it will be *meat and drink* enough to do *our fathers will*; the *body* will not be a *clog* to the *ſoul*, but a *help*; that maſs of fleſh we carry about us is but the *priſon of the ſoul*, where it looks out by the windows of the ſenſes; but then it is no longer *the priſon* of the ſoul, but *the Temple*. In ſhort, all that I have ſaid upon this branch is compriſed in *Rev.* 21. 4. *and God will wipe away all tears from their eys*; *and there is no more death, nor ſorrow, nor crying*; *neither ſhall there be any more pain, for former things are paſſed away*, there is quite another change, new diſpenſations; no *diſtraction of buſineſs*; our whole imployment will be to think of God, and ſtudy God, but without wearineſs, ſatietie or diſtraction.

2 In bleſſedneſs there is a *confluence of all good* neceſſary to the happineſs of the creature; our bleſſedneſs is full *for parts*, full *for the degrees*, and *manner of injoyment*; and all this continues *for ever* without fear of loſing it; our Crown of Glory is a Garland that will never wither; it is an *eternal ſtate* of *actual delights*; we are bleſſed in *our bodies*, bleſſed in *our ſouls*, bleſſed in *our company*: man is ζῶον πολιτικον a ſociable

ſociable creature, and therefore to his compleat happineſs it is neceſſary that he ſhould not be onely bleſt in *his perſon*, but in his *company* and *relations*; we are brought into the preſence of God, who is bleſſedneſs it ſelf, and to the ſight and bleſſed fellowſhip of his bleſſed ſon, and into the company of bleſſed Angels and Saints.

1 Let me ſpeak of the happineſs of *his perſon*; and then both of his *body* and *ſoul*.

1 For his body, it is now a Temple of the Holy-Ghoſt; he cannot leave his manſion, and ancient dwelling-place, and therefore he raiſeth it up and formeth it again into a compleat faſhion, like *Chriſts glorious body*, Phil. 3.21. for *clarity*, *agility*, *ſtrength*, *incorruption*. *Solomons* Temple, when it was deſtroyed, the *latter houſe* was nothing ſo glorious as the former; men *wept* when they ſaw it, *Ezr* 2. but it is not ſo here; it is raiſed quite another body; for the preſent there is to be ſeen a *beautiful fabrick* wherein God hath ſhown his workmanſhip; every member, if it were not ſo common, would be a miracle; all is ordered for the ſervice and comelineſs of the whole; but now it is a *vile body*, ſubject to diſeaſes, fed with meat, humbled with wants, many times mangled with violence, diſſolved by death, and crumbled to duſt in the grave, like a dry clod of earth, this is the body we carry about us: a maſs of fleſh dreſt up to be a diſh for the worms; but this *vile body* ſhall riſe in another manner, *like Chriſts glorious body*: when the Sun appears, the ſtars vaniſh, their luſtre is eclipſed and darkned; but the Sun of Righteouſneſs when he appears at the laſt day, doth not *obſcure*, but *perfect* our glory. More particularly. If you inquire, wherein our bodies ſhall be like Chriſts glorious body, the Apoſtle will tell

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us that in another place, 1 *Cor.* 15. 40,41,42,43,44. Let me ſingle out three expreſſions; it is raiſed in *incorruption*; it is raiſed *in glory*, it is raiſed *a ſpiritual body*. 1 It is an *incorruptible body*; now it yields to the decays of nature, and is exerciſed with pains and aches, till at length it droppeth down like ripe fruit into the Grave, but hereafter it ſhall be *cloathed with immortality* wholly impaſſible; what a comfort is this to thoſe, that are racked with the Stone or Gout, broken with Diſeaſes or withered with age, to think that they ſhall have a body without aches & without decays, that ſhall always be in the ſpring of youth; the Trees of Paradiſe are always green. 2 It ſhall be *a glorious body*; here it is many times deformed; at leaſt beauty like a flower is loſt, in ſickneſs; daver'd or withered with age, defaced by ſeveral accidents; but then we ſhall be glorious like to Chriſts body: the *naked body* of man was ſo beautiful in innocency, that the beaſts of the field admired it, and thereupon did homage to *Adam*; but we ſhall not be conformed to the firſt *Adam*, but the ſecond; Chriſt in the Mount, when he was transfigured they could not indure *the ſhining of his garments*, it aſtoniſhed the Diſciples, *Mat.* 17. His Garments could not vail, nor their eys indure thoſe ſtrong emiſſions of the beams of glory; *Paul* could not indure the light that ſhined to him, when Chriſt appeared to him from heaven, *Act.* 9. but was utterly confounded and ſtruck blinde; by this you may gueſs a little at the glory of the body, when it is likened to Chriſts glorious body: *Moſes* by converſing with God forty days, the complexion of his face was altered ſo, that they were glad to put a vail upon it. In this low eſtate in which we are, we muſt make uſe of theſe hints. 3 *A ſpiritual body*, either for *agility*; we ſhall

not be clogged as now; we ſhall be *caught up in the air to meet the Lord*; or rather a *ſpiritual body*, becauſe more diſpoſed for ſpiritual uſes, for the *injoyments* and the *imployments* of Grace: Here it is a *natural body*, an unready inſtrument for the ſoul; we are not in a capacity to bear the new wine of glory; but there we are made more capacious, and ſtronger veſſels to contain all that God will give out. The Diſciples fainted at Chriſts transfiguration, *Mat.* 17. 6. we cannot receive ſuch large diffuſions and overflowings of glory as we ſhall then have; every ſtrong affection and raiſed thought doth overſet us and cauſe extaſie and raviſhment; but there it is otherwiſe; God maketh out himſelf to us in a greater latitude, and we are more able to bear it.

2 For the *bleſſedneſs of the ſoul*, which is the heaven of heaven, our happineſs is called *the inheritance of the Saints in light*, Col. 1. 12. for which we muſt be prepared: it is not for them that know no other heaven, but to eat, drink, and ſleep, and wallow in filthy and groſs pleaſures: It is an *inheritance in light*; and for Saints that know how to value intellectual and ſpiritual delights. Wherein, you will ſay, lyes the happineſs of the ſoul! in knowledge or love? *Anſ.* Divines are divided; certainly in both; our happineſs conſiſts in the *love of God*, and *knowledge of God* from whence reſults *union with God* and *fruition of God*; it is hard to ſay which is to be preferred, to *know God*, or *love God*; in one place the Scripture tells us *this is life eternal to know the onely true God*, Joh. 17. ſo that it ſeems to be the heaven of heaven, to have the underſtanding ſatisfyed with the knowledge of God, *Pſal.* 17. 15. *When I awake I ſhall be ſatisfyed with thine image and likeneſs*: On the other-

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ſide, 1 *Joh.*4.16. *he that dwells in love dwells in God, and God in him*; the imbrace of the ſoul is by love, the poſſeſſion of God is by acts of love: one ſaith (it may be not modeſtly enough) *libentius ſine aſpectu & te diligerem, quam te videndo non amarem.* That he had rather not ſee God then not love him: here in the world the *hatred of God* is worſe then *ignorance of him*, and therefore it ſhould ſeem, love ſhould have the pre-eminence: but we need not make a faction between the Graces; by *knowing* we come to *love*, and by *loving* we come to *know*; as *light* is, ſo is *love* and ſo is *injoyment*; here we love little becauſe we know little, *if thou knoweſt the gift*, &c. *Joh.* 4.10. and the more *we love*; the more *we know*: this is *a fire* that caſts *light*. But to ſpeak more diſtinctly, *Stella amore Dei.*

1 There is *the perfection of knowledge*; all the faculties muſt be ſatisfyed, before we can be happy; eſpecially ſo noble a faculty as the minde is; there is a *natural inclination* to knowledge; the ſoul takes a great deal of contentment in the contemplation of any truth; *the knowledge of wiſdom to thy ſoul* (ſaith *Solomon*) *ſhall be as the hony-comb when thou haſt found it.* Prov. 24 13,14. right and cleer thoughts of God breed *a rejoycing*, Pſal. 19.10. Well then, this is no ſmall part of our happineſs to have *more light and knowledge of God* and of his ways; we ſhall know many myſteries of ſalvation, that we are now ignorant of; as, the *nature of God*, Pſal. 17.15. *I ſhall be ſatisfyed with thy image and likeneſs*; *the union of the two natures* in the perſon of Chriſt, *Joh.* 17.24. *they ſhall behold my glory*; our *union with Chriſt* and by Chriſt with God, *Joh.* 14.20. *In that day they ſhall know that I am in the Father*, &c. *the courſe of Gods Decrees* and *Providences* for our good, 1 Cor. 13.12.

We ſhall know as we are known: that is, we ſhall be able to ſee how the unchangeable counſels of God for our ſalvation have been carryed on through all the paſſages of the preſent life, to bring us ſafe to the heavenly ſtate. Theſe are the deeps of God, and now there is darkneſs upon the face of theſe deeps; the Church is but *a Grammer-School*, heaven is the *Univerſitie*; we ſhall have *other eys*, and *other light*; *propheſie is but in part* now, our *intuition* ſhall be then *immediate*, Joh 1.3.2. *We ſhall ſee him as he is*; now we ſee him not as he is, but as he is pleaſed to reveal himſelf; now we ſee what *he is not*, not corruptible, not mortal, not changeable, rather then what he is. Now we ſee him as *he is in us* and as he is in other creatures; we track him by the effects of his power and wiſdom and goodneſs; but then we ſhall ſee him as *he is in himſelf*, *we ſhall ſee him face to face*, 1 Cor. 13.12. In the creatures there is *veſtigium*, the *track* and foot-print of God, in the Law there is *umbra*, *a ſhadow*; in the Goſpel *imago*, *an image*; a fair draught of God as in a picture; but in heaven *face to face*; we have *excellent books* to ſtudy, the large manifeſtations of his Glory, the Majeſty of Chriſts perſon; we ſhall always ſit about the Throne, and behold God in the face of the Lamb; there God makes out himſelf in the higheſt manifeſtation that we are capable of.

2 *Compleat love*; there is a conſtant cleaving of heart to God without *change* and *wearineſs*; a love that never ceaſeth working, and yet God in communion is ever new and freſh to us; if we delight in any thing here, we ſoon grow weary and have a change of objects; here are diſtractions and ſtartings aſide to the creature; but there is an *eternal ſolace* and complacency in God; a *continual Sabboth* that never

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grows burthensom; all the heart and bowels run out after Christ, we never want the actual breathings of the spirit. *The Spirit came upon Sampson at times*; so it doth upon us here, motions are fleeting and vanishing; but there Christ is a more Lovely object; and the delights of the soul are carryed out to him without any satiety; they are outward things that cloy the appetite; as soon as we have them we despise them; we sip, as the Bee doth of the flower, and then goeth to a new flower; but there is an eternal complacency in Christ; here we are *troubled* when we *want* outward comforts, and *cloyed* when we *have them*, because curiosity is soon satisfyed, and fruition discovers the imperfections of the creature; so that the more injoyd they are, the less beloved; as *Amnon hated Tamar*, &c. Imperfections that before lay hid, are then laid open to view, and so *our affections* are confuted *by experince*; but there the more we injoy God, the more his infinite perfections are manifested, and the *pleasure* is augmented by *injoyment*.

3 *Compleat union* with God and *fruition of God.* See 2 *Cor.* 5.6. *Phil.* 1.93. Here we are united by Faith; but that is nothing *to sight* and *immediate tuition*; we lay hold upon Christ, but have not such an absolute possession of him; he is a head that gives out himself not *by necessity*, but *choice* and *pleasure*; therefore our communion with him is not so high and sweet as then: The iron that lyeth long in the fire seems to be changed into the nature of it; we are then more conformed and changed into the likeness of Christ: All the comforts that we have in this life, we injoy in *Gods absence*, and by the *Ministry of the creatures*; now the creatures are not vessels capacious enough to convey so much of God

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to us, as we ſhall receive *when he is all in all* immediately. 1 *Cor.*15.24. There is *no Temple*, nor *Ordinances*; but God is inſtead of all *without means* or the intervention of ſuch ſupplies; we *feed among the Lillyes*; but it is but till the *day break and the ſhadows flye away.*

3 In *our company* we muſt be bleſſed; there is *God* and *Chriſt* and *Saints* and *Angels*, Heb. 12.26. we ſhall ſee God in Chriſt; The bodily eye, that cannot look upon the Sun, ſhall be perfectly ſanctifyed, glorifyed, though it cannot ſee the eſſence of God, yet it ſhall ſee greater manifeſtations of Glory: How will the father welcom us, as he welcomed Chriſt, *Pſal.* 2. 8? *Ask of me and I will give thee*,&c. So, *well done good and faithful ſervant*; we ſhall not come into his preſence with *ſhame*; *ſin* cauſeth *ſhame*, and maketh us ſhye of God; as the eye cannot endure the light if it be wronged; ſo wronged Conſcience makes us afraid of the preſence of God: but when ſin is done away, we ſhall *have boldneſs in that day*: As we ſhall have the *company of God*, ſo of Chriſt, he cannot be contented without your company, you ſhould not be ſatisfyed without his, *Joh.*14 3. *I will come again and receive you to my ſelf, that where I am, you may be alſo.* Oh what a joyful meeting will it be between us and our Redeemer, much ſweeter then the interview between *Jacob* and *Joſeph.* Chriſt longs for the bleſſed hour as much as you do: *The wiſe men* came from far to ſee him in a manger; *Zacheus* climed up into a Tree to ſee him in the days of his fleſh: he is another manner of Chriſt in heaven, then he was in the days of his abaſement. When *Joſeph* diſcovered himſelf to his brethren, *I am Joſeph*, it revived their hearts: when Chriſt ſhall ſay, *I am Jeſus*, your *brother*,

ther, your *Saviour*, your *Redeemer*; when he ſhall lead us to God in a full troop and goodly company, and ſay, *Behold I and the little ones, which thou haſt given me*, Heb. 2. 13. What a bleſſed ſight will that be! *Then the Angels*, what welcom will there be between you and them; when Chriſt entered into heaven, *Pſal.* 24. they entertained him with applauſes and acclamations; *ſtand open you doors, ſtand open, here is the King of glory, the Lord ſtrong and mighty in battail.* So will they welcom the Saints to heaven with acclamations. They delight in the good of men; when man was created, *the morning ſtars ſang together and the ſons of God ſhouted for joy*, Job 38. 7. that is the Angels rejoyced and praiſed God: when Chriſt came to Redeem man, *an heavenly hoaſt fell a praiſing of God*, Luke 2. 13, 14. When man is converted, the Scripture tells, there *is joy in heaven*, Luke 15. 7. So when we come to be glorifyed, Chriſt ſhall come with troops of them to conduct us into thoſe everlaſting Manſions. *The Saints*; your acquaintance, with whom you prayed, ſuffered familiarly converſed, *memory* is not *aboliſhed* in heaven, but *perfected*; thoſe whom we knew here, we ſhall know again; A Miniſter ſhall ſee *his Crown* and the fruit of his labours, 1 *Theſ.* 2. 19. *you are our crown*, &c. And thoſe that have been relieved by us, ſhall wellcom us into heaven, who therefore are ſaid *to receive us into everlaſting habitations*, Luke 16 9. Yea, we ſhall know thoſe, whom we never ſaw; why elſe is it made a part of our priviledge to *ſit down with Abraham, and Iſaac, and Jacob?* Mat. 8. 11. As *Adam* knew *Eve*, and in the transfiguration *Peter* knew *Moſes* and *Elias*, dead many hundred yeers before; ſo ſhall we know one another, we ſhall not go to *a ſtrange people*, where we know

know no body: As men at a Feaſt are ſocial and familiar one with another; we ſhall be diſcourſing of Gods *wiſdom*, *mercy*, *juſtice* in the work of Redemption: So did *Moſes* and *Elias* with Chriſt, *Luke* 9.31. of the *wonderful Providence of God* in conducting us to glory; as travellers in their Inn take pleaſure to diſcourſe with one another of the dyrtineſs and dangers of the way. And theſe Saints are cloathed with Majeſty and Glory, *more lovely objects* then ever they were upon earth: and there is an *innumerable company* of them; they were rapt for joy when they ſaw but *two Prophets*, *Moſes* and *Elias*; Mat.17.4. but heaven is not onely called *a Palace*, but a *City*, a *world to come*; there is a multitude which none can number.

3 Whence it is that they who dye in the Lord are ſure to be thus bleſſed:

1 *From their union with Chriſt*

2 *From the Covenant of God with them.*

Firſt, From *their union with Chriſt*, which can never be diſſolved; death ſevereth *body* and *ſoul*, but not *Chriſt* and *the ſoul*. From this union there reſult two things, *Conformity with Chriſt* in every eſtate, and *the Communion of the Spirit*; both which do imply the bleſſedneſs of the Saints, even after death. They that are united with Chriſt do ſhare with him in every eſtate; *in grace* here and *in glory* hereafter; as to both, they are *predeſtinated to be conformed to the image of Chriſt*: Rom. 8. 29. And where the Spirit once dwelleth, there he dwelleth for ever; and therefore from the indwelling of *the Spirit of holineſs* doth the Apoſtle infer our Reſurrection to a glorious eſtate, *Rom.* 8. 11. And that *loſing nothing* which Chriſt ſpeaketh of, *Joh. 6. 39.* I would interpret of his not

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losing one member or joynt of his mystical body.

Secondly, *From the Covenant of God with them.* Christ proves the Resurrection from Gods being the *God of Abraham, Isaac, and Jacob*, Mat. 22.32. the Argument stands upon three feet. 1 To be a God to any is to be *a benefactor*, for the tenor of the Covenant on Gods part is, *I will be thy God*, as on our part, you shall be my people. 2 That God would be an everlasting benefactor, it implyes an *eternal communication* of *grace* and *glory*; as Christ proves from *Exod.* 3.6. that God assumed this Title after their death. 3 This Covenant was made with the whole man, not onely with *the soul* but *the body*, and therefore they bore *the mark* and the *sign* of it, which was *Circumcision*, in their bodies. And in *Heb.* 11.16. the Apostle saith that because God had a heavenly inheritance to bestow upon the Patriarchs, *therefore he was not ashamed to be called their God*, implying that if they had no other reward then what they injoyed in the present life, God could not with honor (such was the slenderness and contemptibleness of their present condition) have owned such a glorious Title and Appellation, as to be called *the God of Abraham*. What needs further arguing? the phrase it self imports what we assert. When God promiseth to *be a God to any* he maketh over his whole self, his eternity and infiniteness for their comfort and use; and so in effect saith that he wil be an *everlasting benefactor* to their whole *persons* in the way of an *infinite power*.

Let us now apply all!

1 Because *this privitedge* is expresst *with a limitation*, it informeth us that the wicked are excluded, they must expect a quite contrary estate; as they *that*

dye in the Lord are in a *blessed*, so all others in a *cursed condition*. It is a sweet close when the *body* and *soul* part, but *God* and *the soul* meet; when *Conscience* shall become *our compurgator* and bear us witness that we have spent our time well, in fearing God and obeying God, then may *the body* and *soul* take leave of one another with an expectation to meet again in Glory. But it is a sad parting when Conscience falls a raving, and the *body* and *the soul* accuse one another; the body accuseth the soul, as an *ill guide*, and the soul the body as an *unready instrument*. And at the day of their death, which is the *time of separation*, they curse the day of their birth, which was the time of *the first union* between them both, when they shall wish that they had been stifled in the womb, and had never seen the light, rather then to have lived together in such a fashion, and to part in such manner. Now this many times is the case of wicked men at their death, death cometh to them as a *double evil*, as a *natural evil*, striking the body and dissolving the confederacy and union between it and the soul; and as a *penal evil*, on the *curse of the first Covenant*, wounding the Conscience and reviving their bondage and fears of a worse judgement to ensue. And then though *Physitians* and *Ministers* be sent for, they may both prove of no value either to prevent the dissolution, or to give ease to the Conscience.

2. It presseth us to provide for this hour, that when we come to dye we may *dye in the Lord*. Get an interest in Christ that you may dye in the Lord as *to your estate*. Security will not hold out, when you lanch into the other world; a wicked man *comes to himself* when he comes to dye. *At his latter end he shall be a fool*, Jer. 17. 11. he was ever a fool, but then he shall

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be one in *the conviction and acknowledgement of his own Conscience*, his own heart will make him cry out, *Oh fool, mad man, that I was to be contented with such slight evidences for Eternity.* You see then it is good to be upon sure terms, and to get our union with Christ so cleer and sensible, that *when we walk in the valley of the shadow of death we may not be afraid*, Psal. 23. As to *the frame of your hearts*, it is a harder matter to dye well then you are aware of; if you would *dye well, live well*, otherwise you do but provide matter of dispair and sorrow for your latter end. It is every ones wish, *Oh that I might dye the death of the righteous!* Numb. 23. but it is not every ones happiness.

If you would dye in the Lord, you had need to have *Promises ready* and your *faith well exercised*, that you may have *good proof* of it before it comes to stead you in death. *In bello non licet bis peccare.* As *in war* so *in death* there is no erring twice, then you are to throw your last cast for everlasting woe or weale; to do that which you never did before; you had need of *armour of proof*; to deal with the *last enemy.* How foolishly do they deal that defer all to this hour, & are then to get faith when they should reduce it into practice? Faith is a Grace wrought by degrees to strength and perfection; now to put it to the hardest tryal at first is absurd and irrational. You should have your Evidences cleer, your promises ready, your experiences at hand, that you may be able to comfort your selves, and to plead for God, and to speak to the standers-by of the long proof you have had of his being *a good Master*, and *a gracious father* to you. How is it then? Are all things set at rights between God and your souls? Have you laid up comforts for this great day of expence? Is your dying speech ready? Are you

provided of experiences whereby to commend the Mercifulness and faithfulness of your Redeemer. Can you say that you have tryed him often, and he never failed you all your days? If it be so, indeed your great work is done.

3. *Use.* To encourage the children of God to be more willing to dye. Are you afraid to enter upon your own blessedness and glory? Will you shun Christs company when he desires yours? Love brought Christ *out of heaven*, that he might be with us; he thought of it before the world was, *Prov.* 8. 31. and longed for the time, in effect saying, When will it come? We are to go from *earth to heaven*, from conversing *with men* to converse *with Angels*, and why so loath to remove? What could Christ expect upon his coming into the world but hard usage? but labour, and griefs, and shame, and death? he came to taste the *Vinegar and the Gall*; we are called to the *feast of love*; to taste of hidden Manna, and the Rivers of pleasure that flow in his presence. If you love Christ, why should you be unwilling to be in the arms of Christ? to *be there where he is beholding his glory? love is an affection of union*, it desireth to be with the party loved; and can you be unwilling to be dissolved and to be with Christ? Death is the Chariot that is to carry you into his presence. *Jacobs* spirit revived when he saw the Waggons which *Joseph* sent to carry him into Ægypt, *Gen.* 45. 27. what is there in the world to be compared with heaven? either there must be *something in the world* to detain us; or we are frighted at the *terribleness of the passage*, or else there is *a contempt of what is to come:* You cannot say any thing of the world is more worthy then Christ; in this sense you renounced *father*,

and mother, brothers and ſiſters, wife and children and friends, when you were firſt acquainted with him. It was the language of your ſouls then, *whom have I in heaven but thee? and there is none on earth that I deſire beſides thee*, Pſal. 73. 25. Did you diſſemble then? Or have you found cauſe ſince to retreat and begrudge your affections to him? Chriſt puts you to the tryal when ſickneſs comes, he hath ſent his waggons to ſee if you will ſtand to your word. Is it *the terribleneſs of the paſſage?* doth nature grudge at the thought of a diſſolution? where is your faith? *death is yours* 1 Cor. 3. 18. Your *friend*, your *advantage*; Chriſt hath aſſured you of it; will you truſt his word? you love him little when you have no confidence in what he ſaith. Or is it *contempt of things to come?* Then why is all this coſt? why came Chriſt to lay down his ſoul to purchaſe that which you care not for? what needs all this waſte? Chriſtians hear for the time to come, we know not how ſoon we may be ſent for, and put to the tryal, it is good to be reſolved, that we may ſay the ſooner the better.

4. Let this comfort us concerning our friends, that dye in the Lord. 1 *Theſſ.* 4. 18. *Comfort one another with theſe words.* This is proper, *Chriſtian*, *Scripture comfort.* Heathens to comfort one another, can onely ſay that death is the common paſſage out of this world, that all that are born muſt dye. But Chriſtians can comfort one another upon better terms that they *that ſleep in Jeſus are bleſſed*, and ſhall we whine at their preferment? that we ſhall all meet again in the other world; that a day will come when the Captain of our Salvation will have *his great rendezvouz*, and the head of the Church call all the Saints into *one Congregation*; Pſal. 1. 5. and the whole

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flock shall follow the great shepherd of the sheep into their everlasting fold, triumphing and saying, *Oh death where is thy sting? Oh grave where is thy victory?* These are comforts proper for *Christians*; especially for *Ministers* that are messengers of comfort to others that have more frequent advantages of meditation upon those priviledges then others have. Shall we murmur? and yield to sinkings of heart when God hath made a breach upon our relations? how will this disparage our Doctrine, and make others suspect the comforts which we reach forth to them upon like occasions? *Thy words have upholden him that was falling, and thou hast strengthened the feeble knees; but now it is come upon thee and thou faintest; it toucheth thee and thou art troubled*, Job 4.4,5.

To comfort others and faint our selves, is to bring a discredit upon what we propound to them. Remember the glory of God is concerned in your behaviour under this tryal, and the honor of your Ministry. Let your Christian friends know there is a reality in what you have held forth for their support in like case. Let them see you make it your care to practise your own Doctrine. We are *set forth for signes*. Gods eys and mens are upon us; do worthily and becoming your station.

Its true, God comes neer when he separates those that are so neer and dear one to another, and we ought to lay it to heart; but that wherin you are like to err, is in too much sorrow and dejection of spirit; which may be your wisdom to labour to prevent, as being seemly for a Christian and a Preacher, to shew his moderation. We finde that *Abraham* mourned for *Sarah*; and he had great cause so to do, for she was a very good companion to him in all his travels

and

and troubles; she was very pleasing in his eye, in regard of her beauty; she brought him a child in his old age, the son of the promise; she is honored in Scripture above all other women of her age; the time how long she lived is set down, which is not done for any other woman. At her death *Abraham* mourns; but very moderately; he wept for her; but we finde no excess in the measure or in the time of his grief; and he is a good pattern. *David* weeps for the death of his child while it was alive; for he feared it would dye; and the thing he feared came upon him: but when they thought that upon the death of his child his tears would have risen to a flood, it was suddenly a low ebb, and he gives herein instruction to all mourners, and to you, teaching you to say *wherefore should I now fast and weep any longer? I cannot bring her back again: I shall go to her, but she shall return to me*; and plainly asserts that none should mourn more then they can give a good reason for, *why should I now mourn?* you know its no other then we ought dayly to expect and look for here below, vicissitudes namely and changes. And you will soon meet her again in heaven, where (as I conceive with *Austin*) she shall be *Notissima tibi*. And in the mean time, in your injoying Christ you injoy her still in him; And all the helps, advantages, sweetnesses, counsels, consolations satisfactions, defences, carings, cordials, contentments, whatever was lovely in her, whatever you loved her for, you still injoy in him, either by the administration of other mediums, or immediately from himself; and what comes from God immediately, is much sweeter. You have cause rather to be thankful you enjoyed her so long, then sorrowful you can on earth enjoy her no longer. I know not whether her Religious

ligion, worth and holiness will serve more to *aggravate your loss*, or to *allay your sorrow*. 'Tis sad to think you have lost such a loving, humble, godly and meet companion. But remember that *because* she was such an one, you have the more confidence that she is *blessed*, and is gone from you to better company; even to the company of Saints free from all sin, and all sorrow; full of holiness and happiness, of Angels too, of Jesus Christ too; the King of Saints, the Lord of Angels, he that so loved us; he that did so much, suffered so much for us; he whom the fathers before his incarnation so longed to see; he whom every believing soul so pants and breaths after. Which that it may the more sensibly appear, I shall here take occasion to subjoyn her just and true Character.

The

The Character of Miſtreſs *Jane Blackwel.*

SHe was a Gentlewoman born, of the houſe of the *Wintringhams*, a family of eminency and note in *Yorkſhire*; Educated and trained up from her childhood, till married, under Dr. *Chaderton*, Maſter of *Emannel* Colledge in *Cambridge*, that famous godly man, and her neer Kinſman; by reaſon whereof ſhe was even in her yonger yeers ſo grounded in knowledge, ſeaſon'd with Grace, and accompliſh'd with abiliments and endowments every way, that ſhe was a moſt rare and incomparable companion for a Miniſter.

Some things there were, wherein ſhe was exceeding exemplary. As ſhe was a woman of a marvellous humble ſpirit; That all who knew her and converſed with her, admired in her; and it was abundantly evident and apparent in her countenance, ſpeeches, geſtures, apparel, and every way.

A ſimple, ſingle, plain-hearted woman. *An Iſraelite indeed, in whom there was no guile.*

A merciful, pitiful, charitable woman. Open hearted, open-handed too, to her power; yea, and beyond her power: ſpared it from her own back and belly to cloath and feed others; gladly embraced occaſions when offered; yea, greedily ſought out occaſions. Her love was not verbal onely, ſuch as that *James* ſpeaks of, *Go and be cloathed, go and be warmed*, &c. But real, ſhe refreſhed the bowels of many. The bleſſing of him that was ready to periſh came upon her, and ſhe made the widows heart to ſing for joy. When the *Scots* were ſhut up and ſtarved by thouſands at *Weſtminſter*, ſhe very frequently viſited them, and miniſtred to them. Yea, bought divers of them with her own mony, gracious good men, whom ſhe fed and cloathed, and diſpoſed of into families and ways wherein they live to this day very com-

fortably. When the Scotch Miniſters and others were under reſtraint in the Tower, ſhe *was not aſhamed of their chain*, but *diligently ſought them out*, as ſoon as ſhe heard of them, and was all the time of their long confinement a great ſupport and comfort to them; ſhe had not onely learned the Heathens leſſon *to lay up*, but the Chriſtians leſſon too, to *lay out* according as the neceſſities of the poor members of Jeſus Chriſt called for it.

A true Mourner. One that laid to heart, and was affected, deeply affected with the ſins and abominations of the times; with the miſeries likewiſe and diſtreſſes of the Church and people of God, made the Churches ſorrows her own ſorrows; had bowels of compaſſion in her to lament and mourn over the afflicted condition of the Church, as if it were her own condition. *Remembred them in bonds, as bound with them, and them that ſuffered adverſity, as being her ſelf alſo in the body.* The heart breaking miſeries of poor *Scotland*, broke her heart. She could not ſpeak of them without many tears.

A fixed, eſtabliſhed, grounded Chriſtian: Not like thoſe the Apoſtle ſpeaks of, *Epheſ.*4. 14. That were κλυδωνιζόμενοι καὶ περιφερόμενοι, like Clouds in the Air, or like Ships on the Sea, toſs'd and hurried up and down with every wind and wave, driven to and fro, this way and that way; but like a houſe built upon a Rock, like a tree firmly rooted, a fixed Star; no wandring Star (wandring from one opinion to another, and from one way to another, but a fixed Star) kept to her old Principles, and to her old practiſes, *the good old way*, the way that the Patriarchs and the Prophets, and the Apoſtles, and the *holy men and women in the old time* (1 Pet. 3. 5.) went to Heaven in, the way of ſanctifying Gods Sabbaths, the way of frequenting publique Ordinances, the way of performing Family and Cloſet-duties, the way of reading the Scriptures, Meditation,

Meditation, Self-examination, *&c.* And for the Sacrament of the Lords Supper, ſhe received it conſtantly, as oft as it was adminiſtred in the Congregation whereof ſhe was; never miſs'd once.

One that filled up her relations to the very utmoſt that it is almoſt poſſible to do. One that did abound in love to God, to his Ways, Ordinances, Truths, People. *Hereby ſhall all men know that you are my Diſciples, if you love one another*, ſays Chriſt. And this Evidence ſhe had in viſible Characters; wherever ſhe ſaw *Aliquod Chriſti*, as *Luther* ſpeaks, there her love was fixed; were it in Rags, or Robes; poor, or rich, all one for that. All that were dear to God, were dear to her ſoul.

No wanderer from houſe to houſe, and idle ſquanderer away of her precious time, in complemental viſits. Had learned to *keep at home*; and that's the duty, the wiſdom, the honor too of a woman. *Sarah* was found in *her Tent* ſtill; and *Jael* in *her Tent*.

This I mention, Becauſe ſhe was much blamed by many for not going to Chriſtenings and Burials, *&c.* as if ſhe did it out of Pride and Self-conceitedneſs, and contempt and diſdain of others, or out of a ſullen retiredneſs and affected privacy; whereas ſhe did it out of meer conſcienciouſneſs of her duty. And ſhe had many reaſons why ſhe did it, as partly becauſe her eldeſt daughter dying in Child-bed, ſhe and her child both, about eight yeers ſince, ſhe found that ſuch meetings renewed upon her afreſh the remembrance of that very great loſs. Partly becauſe ſhe ſaw ſo much gallantry and bravery in apparel, *&c.* at ſuch meetings, as did not a little trouble her. But eſpecially becauſe ſhe ſaw it to be ſo much a waſter of much precious time, which ſhe knew how to make a better improvement of.

What ſhall I ſay? In a word, ſhe was a pattern of Mortification; of Self-denyal; of contempt of the world;

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of strictness and holiness, and close walking with God, both in her general and particular calling, to all that were about her while she lived.

And in the time of her sickness — so patient, so contented, so willing to be at Gods dispose either for life or death, so fearful lest there should be so much as in her heart, any the least risings against Gods dispensations; so full of sweet, holy, heavenly instructions, exhortations, counsels to her husband, to her children, to her friends, her lips were like a Well of Life, feeding many, as *Solomon* speaks, dropping like a Hony-comb.

I might enlarge. But shall conclude all with that of our Saviour (*John* 14.28.) when his disciples sate blubbering, and weeping, and taking on, because he had told them he must now leave them in regard of his bodily presence and go to Heaven, go to his father, *If you loved me* (saith he) *if you loved me, you would rejoyce, because I go to the Father.* Oh how well it were if you could do so! And do it! You say you loved her, shew it; and shew it in this way, shew it in rejoycing rather then in mourning. In rejoycing in her gain, rather then in mourning in your own loss. It's true the loss is great. The Family, the City, the Nation, the whole World indeed has a loss: Good Men and good Women; such as have an interest in God, and a heart to improve that interest, as they are a publike good whilst they live, so their loss is a publike loss when they dye. And in that respect you have cause to mourn. But otherwise, in regard of her, no cause at all, but rather to rejoyce. For why? Though she is *dead, she is dead in the Lord.* And this blessed condition we have been speaking of all this while, it is undoubtedly her condition.

FINIS.